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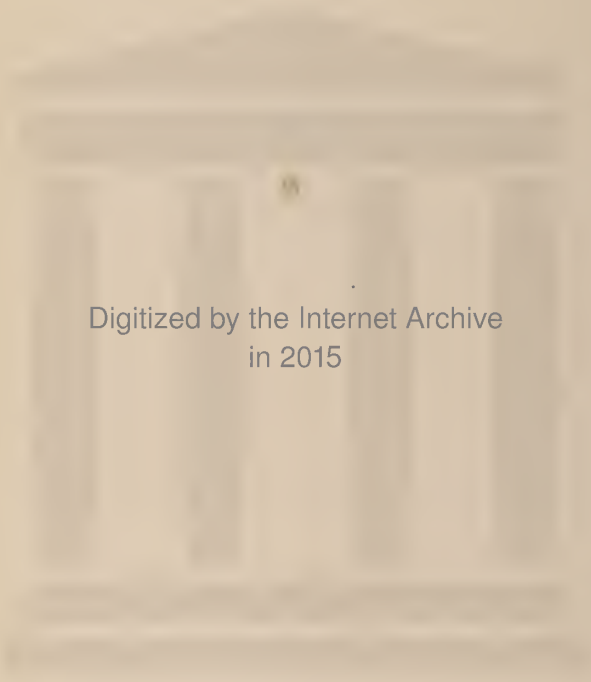

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WOMAN'S WORK

FOR

WOMAN.

VOLUME VIII.

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Woman's Work for Woman.

VOL. VIII. JULY, 1878. No. 7.

Abroad.

NORTH AMERICAN INDIANS.

THE American Indian has been a study of more than ordinary interest, both in politics and science, baffling both ethnological and philological research. Whence did he come? What race does he most resemble, physically? To what language of the old world does his language most nearly conform? Did he come from the other hemisphere to this, or was that peopled from the Americas? There is hardly a country or a race of the so-called *old* world which has not been indicated as the progenitor of the American Indian; yet, as the new world is geologically the older, so its original inhabitants may yet prove to have preceded the old world races. One writer declares them to belong distinctly to the Mongolians; another affirms that they differ essentially from all other races, not excepting the Mongolian; yet most of them agree that with all their

differences among themselves, as to tribe, language, customs, etc., they are essentially one race, from Cape Horn to the Aretic region; from the wretched Digger Indian, living in holes in the ground, to the once splendid race of the Aztees, in Mexico, the Inca race of the great Peruvian Empire, and the strange, extinct races of Central America, who "built the most remarkable monuments of aboriginal architecture with which we are acquainted."

"Columbus, on discovering land, in his first voyage westward, believed that it belonged to India. He therefore called its inhabitants Indians, and the same name was given to the inhabitants of the continent."

LANGUAGES.

The languages of the Indians cannot yet be classified; but not one is known which exclusively corresponds with any language of the old world, or of regions discovered after America. Balbi gives 400 of these languages, viz.: 150 to the north, 60 to the middle, and 190 to the south; the greatest variety existing between the Amazon and Orinoco rivers. Of course it is impossible even to catalogue them here. Balbi divides them into eleven classes, according to what he calls families, each family again divisible into smaller groups. Of course, many of these languages are simply different dialects; but the language of the Cherokee is very distinct from that of the Delaware, or of other family languages. It may be briefly said of them, that that of the Karalits (Greenlanders) has been, through Danish missionaries, more examined than any other. Of the Iroquois languages, the Oneida is the softest, the Seneca the most sonorous, the Mohawk the richest, the Onondaga the most studied, and the Cayuga the least understood of any. The Dakota language is said to be simpler than the others in use in the family to which it belongs—that of the Sioux, whose tongue is horribly guttural and sibillant. The tongue of the Choctaw differs from the Chickasaw merely in pronunciation. The Creeks and Seminoles use the same language.

It will be seen from this that, as in India, a missionary, having learned one language or dialect among these people, is by no means qualified thereby to go to another tribe.

THE PRESENT STATUS.

The whole number of Indians in the United States has been variously estimated at from 265,000 to 350,000. Hon. F. R. Brunot, in his paper read before the Evangelical Alliance last year, gives the latter figure, and distributes them through 11 States and 8 Territories, on 90 reservations, counting 130 tribes, speaking 50 different languages. Many of the tribes have no more knowledge of or intercourse with each other than the Turks and Mexicans. Some are hereditary enemies; some, like the Oneidas, in New York, have agricultural fairs and teachers' institutes. Those on the plains are savages. The Commissioner of Indian Affairs, in his report for 1874, thus classifies the tribes: 1. Those that are wild—only coming to the government agent for rations and blankets—numbering 98,000. 2. Those convinced of the necessity of labor, and actually engaged in it, numbering 52,000. 3. Those in possession of lands, stock, implements, etc., numbering over 100,000. These are, of course, the most advanced in civilization, having been brought to this condition chiefly through missionary effort. Besides these classes, there is a fourth, called roamers, or vagrants, numbering 14,000, who have no settled home, but live as they can.

Politically, these poor people had great influence in the early history of our country, as shown by Dr. Ellinwood, in "The Great Conquest." He says, "Our gratitude and our sense of duty to the Indians should be enhanced by the fact that in both great conflicts they generally took sides, first with the English against the French, and then with the colonists against the English. And it is scarcely too much to say that the Six Nations, by their alliance with the English against the French, turned the scale of our country's destiny from a French Catholic to an English Protestant civilization." This was no small question to have been thus held trembling in the balance, and the result certainly ought, as Dr. Ellinwood says, to awaken our gratitude and our sense of duty to the Indian. Dr. Trumbull, in his "History of the United States," gives many instances of the kindness and confidence at first shown by the Indians to the whites, and their fidelity to treaty or compact,

though they have been always represented as utterly faithless to engagements of any kind. He says, "Massasoit and his successors kept good faith with the English for nearly half a century. The Five Nations have maintained their confederation inviolate from time immemorial. They kept with utmost fidelity their treaties with the Dutch of New York and Albany, till the Dutch government ceased."

But, alas, for the poor Indian! "Ground between the upper and nether mill-stones of the British and Colonial armies," pushed gradually from the Atlantic almost to the Pacific coast, their early kindnesses toward the first white settlers forgotten or ignored, the victims of innumerable treaties made only to be broken, until they came to look upon the whites as their determined enemies; and, worse still, the victims of vices introduced by the whites, silently and sadly they melted away from their native forests, with now and then a fearful outbreak of revenge, which hushed with horror the breath of those who heard.

Year by year the Indian problem, as it was called, grew more and more intricate and apparently difficult of solution, largely because the element of absolute justice and the law of Christian love and duty were left out of all attempt at solution. Many on the frontiers, exposed to all the barbarities of Indian assault, have come to believe that the best way to solve this question of what to do with the Indian is simply to exterminate him. But this is abhorrent alike to a sense of justice and to the all-embracing love which provided salvation for the Indian as well as for the white man.

"Previous to the systematic efforts of President Grant's administration to secure a just and humane policy, fraud has been the rule and justice the exception with the agents of the government." The Indians, outraged, deceived and abused, have risen in frequent rebellion, and war after war has been the result, with atrocious inhumanity on both sides. The statement has been repeatedly made that, for the last forty years, the military operations against hostile Indians have been at an average cost of $12,500,000 per annum. If the friends of missions could have had but half this sum, we guarantee that the government would have had but little need for the other half. "An instance of the great benefit of Indian mis-

sion work to our government occurred last year in the refusal of the Christian or semi-civilized Indians of the Nez Perces tribe to join the hostiles in the late war. In this single instance the government reaped a benefit more than doubly compensating it for all its expense and labor in giving schools and aiding churches among our Indian tribes."

But a ray of light begins to glimmer through the dense political darkness. The government has adopted the plan of taking away the appointment of Indian agents from politicians, and placing it with the different Christian associations. This policy has already shown good results. Is has been barely ten years in operation, and now we have over 100,000 Indians attired as American citizens; we have over 22,000 houses occupied by them, as against 7000 ten years ago; we have 330 schools, with 437 teachers, against 111 schools and 134 teachers in 1868; 40,000 Indians can read, not including the five civilized tribes in the Indian Territory. The land cultivated by these Indians, in 1868, amounted to only 54,000 acres; now it is 292,000 acres. Surely this does not look like an impossible civilization! The present policy has secured the services of upright and religious men as agents—a matter of great importance. There are seven of these agencies, two having been discontinued. "In some of them teachers are employed by the agents. Two of these are in their present position on nomination by the Board of Foreign Missions. Teachers appointed by agents are employés of the government, and not of the Board, and their reports properly go to the office of the Indian Bureau, at Washington. Their names do not appear, therefore, as missionaries of the Board, though, at the outset of this arrangement, some of them were erroneously so reported." The apportionment made by government to the Presbyterian Church gives us the Pueblo, Navajo and Apache Indians in New Mexico, and the Ute Indians in Utah, numbering, in all, about 25,000.

MISSIONS AMONG THE INDIANS.

According to General Sherman's report of his expedition, in 1869, it cost over $2,000,000 to kill one Indian, while the very

same amount expended in the opposite direction results in 15,000 Christian converts, who, as they become praying people, become also civilized and peaceful supporters of the government. Surely this simple contrast is sufficient to silence those who declare it impossible to Christianize the Indian!

But, as Dr. Ellinwood says, 'there is great need of a general and more intelligent interest throughout the Church, in order to the highest success. There are multitudes who are not even aware that the care of the Indian belongs to the Foreign Board. Many have the impression that they are wholly provided for by the Home Board. But the Presbyterian Church regards all Indian reservations, even those of Western New York, as foreign fields." The reason for this is that the work is, in all respects, the same as that of missions in Africa or Syria. Preaching, day and boarding-schools, with teachers of both sexes, the training and employment of Indian converts as interpreters, catechists and Bible-readers, the translation of the Scriptures, the preparation of hymn-books, primers or readers, the building of churches, school-rooms and houses for missionaries—all this varied work is essentially the same as that in heathen countries, and, therefore, it is considered much better, in every way, that the Indian missions should belong to the Foreign Board. Some of the other denominations place them with the Home Board, but with less satisfactory results. It is proposed by some in our own denomination that there should be a change in our policy, and that the Indian missions should be transferred to the Home Board; but we think it will be easily apparent that this would be a change neither wise nor desirable.

All branches of the Christian Church have taken part in this work among the Indians. Probably the first missionary work among them was that by the French Romanists, many of whom, especially along the upper lakes and the upper Mississippi, seem to have been truly good and zealous workers. The Moravians, also, had missions among them at a very early date; then came the individual work on the part of such men as Brainerd, Eliot, Kirkland, etc. Following these was the organization of the various Boards, and the taking up of these missions systematically by each.

The American Board established missions for the Cherokees in 1816, and for the Choctaws two years later. These missions were in Georgia, Tennessee and Mississippi. This Board has expended over $1,000,000 on its missions to the Indians, and now expends $15,000 annually.

The Baptists began a mission in 1817, at Fort Wayne, Indiana. Their Home Missionary Society reports for 1876–7, 90 churches, and over 5000 members, among the Indians, with four preachers who were chiefs of tribes.

The Methodist Society appropriates annually about $11,000 for work among the Indians.

As the result of fifteen years' labor among them, the Protestant Episcopal Board of Missions reports 2200 baptisms, with confirmation of nearly 1000; also, 14 churches, 3 boarding-schools, and the ordination of six natives to the ministry.

The Cherokees, Choctaws and Seminoles have Baptist, Presbyterian and Methodist churches, a legislature and common schools. The Santee Sioux, in Dakota, have Episcopal and Presbyterian churches.

But it is impossible, in the contracted limits of this article, to glance at the vast mass of interesting matter, even in the form of statistics, concerning the Indians. We must take the most rapid survey of our own missions among them. Since the organization of our Board, forty years ago, we have expended in this work $938,000, about one-half received from the United States government for boarding-schools. We have had, in these years, over 300 missionary laborers and teachers. In 1861, the number of communicants was 2180, most of whom are now in the Presbyterian Church South. The present number of members is 1763.

SENECA MISSION.

The Indians of this mission constitute the remnants of the Six Nations, and occupy two reservations in New York, one known as the Cattaraugus reservation, lying between Dunkirk and Buffalo; the other, the Alleghany reservation, about 30 miles from Cattaraugus. There are gathered here about 2600 Indians, with four

organized churches. The missionaries are Rev. W. Hall, with his wife, Mrs. Wright, and Mr. and Mrs. Barker formerly of Kolapoor, India. There are also a few native assistants.

CHIPPEWA MISSION,

formerly called Ojibwa Mission, was established in 1830, by the American Board. At first it embraced four stations, which, owing to many changes, were gradually reduced to one, at Odanah, on the Bad River reservation, in Northwestern Wisconsin; transferred to our Board in 1870. The schools here are marked by increased interest. The missionary laborers are Rev. I. Baird and wife, Rev. H. Blatchford, with Misses Verbeck and S. Dougherty as teachers.

OMAHA MISSION,

Blackbird Hills, Nebraska, about 70 miles above Omaha; mission begun in 1846; missionaries, Rev. W. Hamilton and wife.

DAKOTA MISSION.

This mission dates from 1834–5; founded by Rev. T. S. Williamson and J. D. Stevens, with their wives and two unmarried women. There are three stations, viz.: St. Peter, Minnesota, Yankton Agency and Flandreau, Dakota Territory. In connection with the Presbytery of Dakota, there are 9 churches, with a membership of 757, seven ordained native ministers and two licentiates. Our missionaries here are Dr. Williamson, with his son and his wife and Miss J. Dickson.

CREEK MISSION

The Creeks, numbering about 20,000, are in Indian Territory. The station at Tullahassee was occupied in 1849. Our missionaries there are Rev. W. S. Robertson, wife and daughter, Miss E. J. Baldwin, and Miss H. McCay. The influence of the boarding-school of this mission has been very great, some of the leading men of their nation having been educated in it.

SEMINOLE MISSION.

These Indians are also in Indian Territory, having been expelled from their homes in Florida, and thus greatly embittered toward

the whites. They number about 2000. The station is at Wanuko Our missionaries there are Rev. J. Ramsey and wife. Mr. Ramsey is anxious to resume the boarding-school at Wanuko, which was broken up when we were obliged for a while to suspend the mission, but the tribe is not able, at present, to meet the expense.

NEZ PERCE MISSION.

This tribe is one of the most interesting among the Indians of the Northwest. A mission commenced among them many years ago was broken up by the jealousy of a neighboring tribe, in 1847, ending in a massacre of missionaries and Indians, and was not resumed till 1871. At the two stations, Kamia and Lapwai, there are 670 baptized persons, and 429 among the Spokans, a neighboring tribe, who were baptized by Rev. Mr. Spaulding (who died among them) and Rev. H. T. Cowley. This field is a very important one and in great need of laborers.

We have had missions formerly among a number of other tribes, which were broken up by our civil war. Our present missions all greatly need reinforcements, and a large field is now open to us in the tribes given to our care by the government. It would require a large outlay of means and the most devoted and self-denying labor; but if the word "*ought*" lies in our way here, we can neither ignore it, nor walk heedlessly over it, without incurring great guilt in the eyes of Him with whom are all results, and who will see to the harvest if we see to the seed sowing. "God's seed *will* come to God's harvest."

RECENT MISSIONARY NEWS.

Miss Hennequin, City of Mexico.

"I must tell you at once that I have obtained a real progress in my school for cleanliness. The girls try to mend their clothes; sometimes they add a piece of woollen stuff to a cotton dress or saeque, but any way the thing is without holes. They used to come without anything on their necks; now each one wears a tie or a handkerchief. This morning two that were very untidy before came clean, and wearing nice dresses, trimmed with silk. They had

been absent for three days, and when I asked why, they said they would not come to school any more with their dirty old dresses, and so their mother had to make them new ones. A week, yesterday, was the first anniversary of the inauguration of our church of 'The Divine Saviour.' The order of exercises was quite a new thing, the people repeating in concert the printed verses. Our three native pastors addressed us in turn. The church was full, and joy was to be read on every face. During the year seventy new members have been added, and there has been but one death. The sum of the persons who have attended the services is 25,812. We missed Mr. Hutchinson very much, but he had gone to visit other churches, taking his eldest daughter with him. She plays on the organ and he teaches the hymns.

Miss Lydia D. Walker, Baraka, West Africa,

with Miss Jones, arrived safely in Africa, after a journey of eleven weeks. The voyage was pleasant, but the delay of waiting for an exchange steamer at Bonny very trying, as they were anxious to reach Baraka in time for the annual meetings. Their only stops were at Madeira, where the people and town looked ancient; at Sierra Leone, which made a very favorable impression on them; and at old Calabar, where they spent Christmas week delightfully. Being the only lady passengers, they attracted much attention, though all classes of the other sex were represented, from an American Episcopal bishop for Cape Palmas to a convict for murder in the first degree. On the 19th of January they reached *home*, and were cordially welcomed by their six missionary helpers and set at once to work. Miss Walker is in the school, is studying the language, and has charge of the sewing. The outlook is very encouraging, and they are well and happy.

Miss A. E. Scott, Woodstock, India,

writes in the most cheering way of the school. She gladly resigns the keeping of accounts into her father's hands, and will devote herself more entirely in the future to teaching. Already they are forming plans for greater efficiency in each department, having

been obliged the first year to take up the work and carry it on with as few changes as possible. The organ is a great comfort to them in their daily worship of song, and on Sunday, when the older girls are allowed the privilege of playing the accompaniments to hymns. She says: "Has any one told you of our missionary society? It has been recently formed, but it would do you good to see the interest with which our dear girls enter into the subject. Mamma is of course president, and we teachers hold the different offices. We are to take up the work in India first, each girl being urged to bring to our next meeting an account of her *personal experience* in seeing the work carried on in zenanas or schools as she may have had opportunity. We hope much from this effort to bring the subject before the pupils, and have reason to think that many will go out to work in the great harvest field."

Miss La Grange, Tripoli, Syria.

"This has been an exceptional winter, but its experiences are only those of other winters intensified. However the sun shines out at last. I had become almost discouraged. Three months of rain, and that no soft spring showers with sunshine between, ah no! the sky one leaden pall from horizon to horizon, from which the rain almost constantly descended, often accompanied by hail, and a chill on which the fire of wood or charcoal seemed to make no impression. We have all suffered from chilblains on hands, feet, and ears, till shoes could no longer be worn, and hands were useless for the needle, an experience altogether new to me.

"The school has gone on its way prosperously this year, with increase of numbers, influence and popularity. We now have the patronage of all the best families of the Greek population. You will understand that patronage in this connection means the furnishing of the young ideas, not the payment of any money, however small the sum. We do not dare to ask that yet, for fear it would set many of our most valued pupils flying convent-ward. We have these Sisters ever conveniently near to keep our prices low. I wish very much to get hold of the Moslem children, of whom there are so many growing up in ignorance."

At Home.

A YEAR'S WORK.

THE following report shows what may be done under apparently unpromising circumstances. The writer, who was the founder of the society mentioned and the prime mover in it, is an invalid who can seldom, if ever, leave her bed, but is not on that account content to have others do all the work.

"Just one year ago we organized our auxiliary, consisting of young people from eleven years old and upwards.

"Our aim is to interest the young in the world's evangelization. Since interest is based on knowledge, our members are supplied with the periodicals, tracts, hymns and atlas of the Woman's Foreign Missionary Society, with the *Foreign Missionary*, the *Record* and missionary books. They are also reminded that the Bible is the best book to interest in missions, that its daily closet study will assuredly imbue the heart with the spirit of the first great foreign missionary—the Lord Jesus. The observance of the Sabbath hour of prayer is also urged.

"Our monthly meetings are opened and closed with devotional exercises. Each meeting is devoted to a particular mission—the order recommended by the Foreign Board being followed. After the opening, the members, with maps before them, are examined on a mission sketch prepared specially for them, and which they have copied and studied during the month.

"The sketch states briefly the geography of the country considered, character of people, condition of its women, its religion, with the progress of our missions. After the sketch, very short selections from mission periodicals or manuscript letters from missionaries are read, and photographs, specimens of languages, or other interesting matters pertaining to missions are shown. Then follows familiar talk on the latest news from other missions. In these exercises, which occupy two hours, all the members take part.

"RESULTS.—Eleven meetings; eight missions studied; eighteen members; $50 contributed; nearly one hundred tracts distributed."

A WORD TO TREASURERS.

THE Treasurer of the Parent Society desires to return sincere thanks to the Presbyterial treasurers, who have during the past year so materially aided in carrying on the work of the Society. As a number of these officers are new to the work and have asked for suggestions, she takes this method of replying so as to reach all who are interested.

Arrange to make your payments to the Parent Society *quarterly* or *semi-annually* (quarterly is preferable), and let the treasurers of your auxiliaries know the exact dates at which your remittances will be made, and that you will send money to Philadelphia *only* at those stated times. Then they can make their payments to you shortly before, and the societies will not have to wait an unreasonable time before seeing their money acknowledged in *Woman's Work*. It will be most convenient to have these times for payment soon after the regular quarterly or other meetings of the Presbyterial Society, when the money can be handed in by the treasurers of auxiliaries, thus avoiding extra expense of postage and letter writing.

And just here we would urge auxiliaries, unless there is some insuperable objection, to send their money through the Presbyterial treasurer. It just as surely reaches its destination, besides being a saving of trouble and expense in the end. Where this is impossible the amount sent should always be reported to her, so that her report of money raised in the Presbyterial Society may be full and accurate. In sending money give the name of your church, the special object, and make all checks and postal-orders sent to Philadelphia payable to JULIA M. FISHBURN, *Treasurer*.

The advantage of quarterly payments is manifest. Many persons could contribute a sum of money four times a year who would think it quite impossible to give four times that amount at any one time. And besides this, the money is needed all the year through, and is it not better to contribute in a regular systematic way, keeping the subject always before our minds, than to make one spasmodic effort in March or April?

Should that happy time ever come when all the members of all the auxiliaries would attend every stated meeting, each one bringing a little thank-offering for some fresh mercy, or the result of some little wholesome self-denial, we might confidently look for such an overflowing treasury as we have not thus far dreamed of!

THE EARLIEST WOMAN'S TESTIMONY FOR CHRIST.

BY JULIA I. BAKER.

'Twas noon: no shade was cast upon the spot
Where sat a wand'rer, weary and alone,
Upon the curb of ancient Sychar's well.
The faithful, who had followed at His side,
Had hurried onward, while He rested here,
Athirst, enwrapped in meditation deep.
The Saviour, the Incarnate One, athirst!
A daughter of Samaria comes now
Unto the well, with pitcher poised on head,
The earthen pitcher, wherewithal she draws
The crystal treasure-trove from Jacob's well.
"Give me to drink," came from the Saviour's lips;
Samaria's daughter pauses in amaze:—
"Dost thou, a Jew, of sinner crave such grace?"
Deem that a chalice, pure indeed and rare,
Which unto lips divine refreshment gives!
O woman! richly dowered of heaven, to give
A draught of water to the Son of God!
"*He that unto the least of these my friends*
Shall give a cup of water, in my name,
Shall recompense receive, as done to me.
If thou hadst known the gift of God, and who
It is that saith to thee, 'Give me to drink,
Thou wouldst have asked of Him, He would have giv'n
To thee, of living waters—*grace, free grace.*
Whoever of this water drinks, shall thirst
Again, but who of water I shall give
Shall drink, nor thirst, yea quaff eternal bliss."
Then many things He to the woman spak
Replete with wisdom and prophetic truth.
She leaves her earthen pitcher, bends her way

Unto the city, where abide her friends;
All breathlessly she cries, with eager voice,
"Oh, come all ye and see a man who all
The things hath told me that I e'er have done."
With soul aflame she cries, "Is't not the Christ?"
Fresh from communion with the Lord of light,
Filled with the fullness of the God of truth,
Behold her now! With eager step and swift,
She bears on heart and lips the rich o'erflow
Of love, the abundant love, of God the Christ,
That those who not the feast of gladness share
From her full soul may quaff redeeming love.
Ye noble ones and true, who in the steps
Of this first fair evangel walk in grace,
When ye may gather at the Fount of Truth
May ye there ever find the Master wait,
Your spirits nourish and your souls refresh
With draughts, deep draughts, from Heaven's eternal spring;
May ye receive like rich reward with her!
When, as the sweet "glad tidings" ye proclaim,
May many on "the Christ" ye teach believe;
Ay, when ye "testify," may thousands come
And gather with the blood-washed ones, to sing
The song of triumph, the glad song of peace,
And in the radiant crowns, which at the last
Shall deck your brows, these shine as stars for aye!

MORNINGSIDE.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Easton, Pa., 1st Ch., Pres. Lehigh.
Mauch Chunk, Pa., "
Reading, Pa., Pres. Lehigh
Tamaqua, Pa., "

BANDS.

Dunbar, Pa., Loring.
McKeesport, Pa., McBride.
Philadelphia, Chambers Ch., Young People's.
Utica, O.

NEW LIFE MEMBERS.

Brodhead, Mrs. J. J.
Montgomery, Mrs. M. L.
Orr, Mrs. E. A.
Patton, Miss Ollie

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from May 1, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Amesville Aux., $11, Busy Bees, $2 ($13); New England Aux., $3 40, for Mexico, . . . $16 40

BUTLER. — Middlesex Aux., $10 40; Mt. Nebo Aux., $15 50; Muddy Creek Aux., $52; Scrubgrass, $41, . 118 90

CHESTER. —Brandywino Manor Aux., for Miss'y, Lodiana, ... 13 50

CLEVELAND.—Collamer, Young Ladies' Soc., for B. R., Canton, . . . 50 00

ELIZABETH.—New Providence Aux., for sch'p, Shanghai, . 32 00

ERIE.—Oil City Aux. (of which $25 for L. M), $35; Warren Aux., for sch'p, Sidon, $25, 60 00

HUNTINGDON.—Buffalo Run Aux., $7 50; Hollidaysburg, Busy Bees, for L. M., $27, . 34 50

KITTANNING.—Centre Aux., $7 50; Homer City Aux., $5; Spring Church Aux., for Miss'y, Brazil, $24, . 36 50

LEHIGH.—Easton, 1st Ch. S. S., for sch., Syria, . . 50 00

MAHONING. — North Jackson Aux., for Miss'y, Bogota, . 22 00

MARION.—Iberia Aux., . 11 00

MONMOUTH. — Jamesburg, Rhode Hall Bd., for sch'p, Futtehgurh, . . . 30 00

MORRIS & ORANGE.—Orange, 1st Ch. Aux., for Miss'y, Canton, ... 225 00

NEWARK.—Montclair Aux., for Miss'y, California, . 50 00

NEW BRUNSWICK.—2d Amwell Ch., Mt. Airy S. S., for nat. tea., Rio Claro, $4 67; Lawrenceville, Gosman Bd., $20; Trenton, 4th Ch. Aux., for Miss'y, Allahabad, $64 50, Infant dep't, S. S., for sch'p, Dehra, $15 10 ($79 60), . 104 27

NEWCASTLE.—Zion Aux., . 20 00

OZARK. — Springfield Aux., $55 67, S. S., $16 33, for Miss'y, Lodiana, . . 72 00

PHILADELPHIA.—Walnut St. Aux., bal. for Miss'y, Beirut, $34 78; South Ch., Cheerful Givers, for sch'p, Dehra, $25, . . . $59 78

PHILADELPHIA CENTRAL.—Columbia Av. Aux., for sch'p, Kolapoor, $30; N. Broad St. Aux., for Miss'y, Persia, $150, . . . 180 00

PHILADELPHIA NORTH.—Newtown Aux., bal. for sch'p, Dehra, ... 10 00

PITTSBURGH AND ALLEGHENY COM.—Bellefield Ch., Buds of Promise, for sch'p, Allahabad, ... 15 00

ST. CLAIRSVILLE.—Farmington Aux., $20; New Athens, $20; New Castle, $2 42; Scotch Ridge, $21 15; Short Creek, $30; West Brooklyn, $8 70, . . 102 27

ST. LAWRENCE. — Brasher Falls Aux., . . . 15 00

SHENANGO.—Clarksville Aux., for sch., Lahore, . . 29 75

UTICA.—Rome, Seed Sowers, for Mexico, $3, India, $1 58, 4 58

WOOSTER.—Shelby Aux., $20 65; Wooster, 1st Ch. Aux., $50, ... 70 65

MISCELLANEOUS.—Annandale, N. J., A. Y., $1; Belle Valley, Pa., Mrs. Rachel Russell, dec'd, $45; Bloomsburg, Pa., M. L. N., for San Paulo school, $25; Judson, Ind., S. S. B., for Japan, $2; Philadelphia, Miss Russell, 50 cents; South Hadley, Mass., Mt. Holyoke Sem., $25; Suspension Bridge, N. Y., Mrs. M. Watson, $1; Wassaic, N. Y., A Band of Six, for sch., Petchaburi, $2 64; "Cash," $10; Bal. from expenses of Annual Meeting, for Miss'y, $30 52, 142 66

Total for May, 1878, . . 1575 76

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

June 1, 1878.

W. P. B. M.

Northwestern Department.

CHINA.

MISS ABBIE P. KETCHUM.

NINGPO, Jan. 16, 1878.

I HAVE been particularly busy of late, as every moment I could so employ has been spent in finishing a copy of Mr. Leyenberger's manuscript dictionary of the Ningpo colloquial. I finished it about a week ago, and now feel quite rich in my three volumes containing ten thousand or more words, with their English definitions. . . . Our school has been smaller than in former years. Formerly, every girl, on graduating from the school, received $20 outfit money; now, they do not receive anything, and all the clothes are furnished by the parents, except two sets of underclothes for each girl. On looking over the yearly financial reports of the school, dating from 1869, I find that this change has made a difference, on an average, of about $100 per year in our expenditures. Previous to Miss Sellers' arrival, the school had been under the control of a gentleman; a woman was employed to do the sewing and general housework and a man to do the cooking. Miss Sellers and Mrs. Morrison unitedly made a complete change in the system. A matron was provided to teach the girls sewing and general household work; a woman cook employed, so as to allow the girls to assist in cooking and kitchen work. This, with the change in regard to clothing and outfit money, together with the fact that women were in control of the school, was the cause of our decrease in scholars. Complaints were made that we were introducing new and doing away with "old customs," which, to the Chinese mind, is most distasteful. However, we consider these changes a benefit to the cause, and I am happy to say the cloud is now passing away, and, for the coming year, we have had no less than ten applications for admittance to our school. I have heard from several sources that our native

Christians are becoming satisfied with the changes, especially that of the school being under the control of women. We scarcely expect to have more than twenty-five scholars; we shall call that a full school. We expect, however, to take some scholars whose parents are too poor to provide the clothing; these we shall have to provide for individually, as the case may require. At present, owing to the famine, rice is very expensive, and that adds to our expenses unexpectedly. . . . As regards the school as a whole, we have, I think, reason for thankfulness and encouragement. Five of the girls are now asking to unite with the church. More love of prayer seems manifested, and the girls, of their own accord, have begun of late to hold little prayer and conference meetings, and several times during the day. We pray for the Spirit's more abundant presence, but rejoice that there are any indications that we are not left entirely to ourselves. A few days ago, I heard of a man and his wife who wish to unite with the church. The woman was a member of the school at the time Mr. Rankin was superintendent. The seed sown so long ago seems at last to be taking root. You may be interested in another instance lately brought to light. Some five years ago, the matron, not giving satisfaction, was dismissed. She went into the country, where there were no Christians, and nothing more was heard from her till a month or two ago, when a messenger came from the village to which she had gone, saying that she was dead, and he wished some Christians to return with him to conduct the funeral services. Before dying, she made her friends promise to give her Christian burial.

Home Work.

It has been thought well to assign a limited space in our magazine to the answers of questions referring strictly to missionary topics, which may be sent in by individuals or auxiliaries. So many questions have been asked in regard to Presbyterial, Synodical and

State organizations, that it has been thought best not to attempt to reply to them in so brief a manner as would be necessary here, but to have an article prepared, treating fully of the subject, which can be distributed among the societies in leaflet form.

QUERIES.

What shall be done in places where ministers oppose woman's work?

Ask them if they have read and carefully considered—as instructed by the General Assembly of 1877—that portion of the report on the "Narrative of the State of Religion" which treats of woman's work for woman, and which we herewith quote: "Full of loving desires to serve Him from whom so many blessings flow to them, the daughters and wives and mothers of happy Christian homes are combining all over the Church to give Christ and His love to all within their reach, and especially to the daughters of sorrow and heathenism. Without stepping beyond the sphere of a refined Christian womanhood, they are making their power in prayer and in gifts felt unto the ends of the earth. *We rejoice in their good works and bid them God speed*"

What are the requisites for a Foreign Missionary?

First and foremost, *spiritually;* there should be entire consecration to the service of the Lord for the Lord's sake, a readiness to *perform* as well as to *will*, a willingness to be guided as to the particular service and field in which to labor, and a purpose to die, if need be, for the name of the Lord Jesus. *Intellectually*, there should be a naturally sound, well-balanced mind, thoroughly trained by education. A facility in acquiring languages is a great desideratum. As an important part of the work of women in the foreign field consists in the instruction of the young, there should be an aptitude for conveying information, and a patient, loving nature, combined with firmness. There should also be executive and administrative ability, habits of industry, system and order, so necessary in the management of a school or household. A dreamy, theoretical, unpractical person is not calculated to do efficient service. A medical education is very desirable, as it renders access

more easy to zenanas and harems, and greatly increases opportunities for making the truth known. A missionary should be thoroughly well-bred, for a pleasing, attractive manner has great influence in winning attention. "Be gentle, be courteous" is a most important command. There should be fortitude, to bear up against discouragements; strength, to overcome obstacles; cheerfulness, to sustain the spirit in trying circumstances. A naturally despondent, helpless person, one vacillating in purpose or constitutionally inclined to depression of spirits, should not undertake missionary work. Those on the field have enough to do and bear, without having to "strengthen the weak hands and confirm the feeble knees" of their co-laborers. *Physically*, there should be strength as well as intellectually and spiritually. No one should undertake the work who has not vigorous health to begin with, as well as a reasonable prospect of its continuance. Do not say, "Who is sufficient for these things?" but if you have mental and bodily vigor and a heart ardently desirous of undertaking this service for the Master, put yourself at once into a course of training for the work, and count a few years as nothing in making preparation for this grand lifetime labor for your Prince and Saviour.

THOUGHTS ON THE ANNUAL MEETING.

Mrs. B. P. Marsh.

There are some great experiences of joy and sorrow, of a spiritual elevation and depression, which defy expression in words, and to record the true inspiration of our Annual Meeting would be quite as impossible.

Not one of that company of four hundred delegates which gathered at Cedar Rapids, on the 24th and 25th of April, but partook of spiritual food, which is now a part of her own soul and cannot be imparted to others. And yet, we would have every woman in the Northwest—yes, in the whole world—know of the wonderful power, the glorious presence which we saw and felt there. If every Christian woman in our churches could catch but one spark of the enthusiasm which prevailed there, could draw but one breath of the missionary atmosphere which filled that place, all would be

willing to accept, in its fullest sense, the Saviour's declaration, "The field is the world." But whence came the subtle force which gave that meeting its power? Was it from the presence of that vast concourse of lovely, intelligent women? Was it from the surroundings, the cordial reception, the arrangements made with such thoughtful care and in such graceful detail for the comfort and pleasure of the guests? Could it be in the beautiful church, with its elaborate and tasteful decorations? Can we trace it to those dear missionaries, who, though worn with their labors, unselfishly contributed of their wasted strength for our pleasure and interest; or to the ability and self-denying efforts of our officers? Was it in the talents and enthusiasm of the speakers; the inspiring, soul-stirring songs? Did it come from that morning prayer-meeting, when our hearts were melted together; or from that sacred gathering at noon, into which "holy of holies" none might enter save those consecrated by missionary labors? Did it arise from the fact that every one of those Christ-loving women came there expecting just what we found, and prepared to receive it? It was from no one of these, but it was *in* them all. Truly, the right materials were gathered together in the right place, and the Lord set them ablaze; and as we stood upon that holy ground, the voice of the Lord came unto us from the midst of the fire.

Recall to your mind a picture familiar from childhood: a motley throng of defenceless slaves, burdened with their little children, their cattle and their household goods; on either hand inaccessible mountains; before them the merciless sea; behind them the hosts of their enemies, eager to drag them back to bondage. To them—weary, faint-hearted, despairing—comes the command, "Forward!" Forward into the deep waters? forward to certain death? No, forward in His strength, who commands it, upon dry ground. As the panorama passes, and you follow this God-sustained people, many a scene of conflict is spread before you; some self-brought reverses, but more wonderful victories in His name, and at last your eyes rest upon a glorious scene! In the midst the City of the Lord, crowned with His temple of gold, "His glory is declared among the heathen," "the wilderness and the solitary place are glad,"

and "the desert rejoices and blossoms as the rose." So, just as surely as the word came to God's ancient people, it came to us. By His blessing upon our efforts, by the raising up of leaders among us. From every voice which addressed us, from every circumstance around us came the command, "Forward!" Have we accepted the Lord Jesus to be our Saviour? Do we believe that He died for us not only, but for the sins of the whole world? This must not satisfy us. Do we believe that He is risen again and is seated upon His Father's throne, and that He will draw all nations unto Him? Still, we must not be satisfied, and we must never be satisfied until we see Him seated upon His own throne; until we see Him come into His rightful inheritance; until we see Him crowned *King!* And to this end let us all, with one accord, in our several places, labor and pray.

THE beautiful lines in the May number, entitled "Harvest," were from the pen of Miss Lizzie Wade, of the class of '77, Oxford Seminary, Ohio. The first composition after her conversion, breathing the desire in her new-born consecration to the service of the Master.

AUXILIARY Societies in the Northwest, please remember the *extra* dollar pledged for printing the Report, with the papers read at Annual Meeting.

NEW AUXILIARIES.

Ada, Ohio.
Afton, Iowa.
Allegan, Mich.
Aurora, Ill.
Belleville, Ill.
Bloom, Ill., Homewood Ch.
Boone, Iowa.
Bowling Green, O.
Buck Creek, O. (transferred).
Bucyrus, O. (transferred).
Bucyrus, O., Girls' Band.
Carbondale, Ill.
Carlyle, Ind.
Cassopolis, Mich.
Chicago, Ill., Westminster Ch.
Chippewa Falls, Wis.
Clarinda, Iowa.
Columbus Grove, O., Willing Workers for Jesus.
Crestline, O. (transferred).
Defiance, O.
Detroit, Mich., Fort st. Ch.
Detroit, Mich., Jeff. Ave., Young Ladies' Band.
Detroit, Mich., Union Ch.
Dixon, Ill.
Dresden, Iowa, S. S.
Eureka, Ill., Young People's Soc.

Farmington, Ill.
Fond du Lac, Wis., Benita Bd.
Fremont, O.
Galion, O., Sunbeams.
Garrison, Iowa.
Greenfield, Ill.
Howesville, Ind.
Kalamazoo, Mich., Gleaners.
Kalida, O.
Lewiston, Ill., Miss. Bd.
Lexington, Ill., Mills Mite Circle.
Marseilles, O.
Milan, O.
Monticello, Ind.
Montrose, Iowa.
Napoleon, O.
Oneida, Ill., Carmel Bd.
Oswego, Ill.
Plainview, Ill., Juvenile Bd.
Portage, Wis., Bessie Gule Bd.
Princeville, Ill., Winne Bd.
Russell, Iowa, Cheerful Givers and Little Workers.
Sandusky, O. (transferred).
Silver Ridge, Neb., W. M. S.
Silver Ridge, Neb., Miss. Band.
South Bend, Minn.
State Centre, Iowa.
Stevens' Point, Wis.
Stillwater, Minn., 1st Ch.
St. Paul, Minn., Dayton Ave. Ch.
St. Paul, Minn., Young Ladies' Band.
Toledo, O., 3d Ch., Pearl Gatherers.
Tontogany, O.
Upper Sandusky, O. (transferred).
Washington, Iowa.
Waterloo, Ind.
Waukesha, Wis., Glendale Workers.
Winnebago, Ill., Willing Workers.

NEW LIFE MEMBERS.

Mrs. Clara Andrews,
Mrs. M. Andrews,
Mrs. J. A. Ankeuey,
Mrs. A. K. Baird,
Mrs. L. A. Barnes,
Mrs. Moses Bartlett,
Mrs. Eugene Bassett,
Mrs. J. A. Blanchard,
Mrs. L. G. Buckingham,
Mrs. J. H. Burlingame,
Mrs. J. M. Carmichael,
Mrs. Z. Chandler,
Miss Bella Craver,
Mrs. B. Douglass,
Mrs. George Douglass,
Mrs. W. C. Durant,
Mrs. Catharine Fleming,
Miss Carrie Gale,
Mrs. John Geddes,
Mrs. R. S. Grier,
Mrs. Wm. Harper,
Mrs. Thomas Hatton,
Mrs. P. S. Heisordt,
Mrs. Lucy Herrick,
Miss Mary Holloway,
Mrs. A. C. Hotchkiss,
Mrs. R. J. Hughes,
Mrs. W. K. Ingersol,
Mrs. Caroline Jewett,
Mrs. C. Johnston,
Mrs. W. P. Lagon,
Mrs. C. A. Lockwood,
Mrs. Robert Mackenzie,
Miss Marion MacClauey,
Miss Mamie Maxwell,
Miss Margaret McCalla,
Miss Amelia McChesney,
Mrs. A. M. McFarland,
Miss M. Blanche McFarland,
Mrs. L. McKay,
Mrs. S. V. McKee,
Mrs. J. McLaney,
Miss Cara L. McVay,
Miss Jennie T. McVay,
Mrs. Robert Miers,
Mrs. Ellen Murray,
Miss Anna Noble,
Mrs. J. G. Sanburn,
Mrs. S. R. Seawright,
Mrs. Priscilla F. Sharpless,
Mrs. Elizabeth Shephard,
Mrs. Wm. W. Smyth,
Mrs. S. Simpson,
Mrs. B. F. Stahl,
Mrs. C. L. Storrs,
Mrs. Dr. Wm. Tate,
Mrs. Mary Thompson,
Mrs. Mary M. Vance,
Mrs. J. M. Waddle,
Mrs. M. A. Willson.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to May 20, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, . . .	$6	75
BLOOMINGTON.—Bloomington, Mrs. M. W. H., thank-offering, $1; Danville, ex. fund, $4; El Paso, Willing Workers, *special*, for Miss Downing, $40; Onarga, $4 50, .	49	50
CHICAGO.—Chicago, 2d Ch., $96 75; Reunion Ch. ($5 from Miss Georgie Merrill), for fam. suffs. in China, *special*, $11 15; C. B. Nelson, for fam. suffs., $20; Lake Forest, Mrs. J. V. F., $1; Mrs. S. J. R., $2; Waukegan, Miss L., for "Burnt Brick Sem., Persia," $5, .	135	90
COUNCIL BLUFFS. — Walnut, Mrs. M. S. Lodge, . .	3	00
CRAWFORDSVILLE. — Attica, for Theol. Sem., Oroomiah,	21	07
DAYTON. — Oxford, Western Female Sem., . . .	25	69
DETROIT.—Detroit, Fort st. Ch., *special*, $7; Westminster, Miss. Bd., sch'p at Shanghai, $40; Mt. Clemens, $5 50; Ypsilanti, "Ebenezer," $3, . .	55	50
DUBUQUE.—West Union, for "Burnt Brick Sem." Persia,	5	00
FREEPORT—Freeport Union, ex. fund, ...	5	00
INDIANAPOLIS.—Indianapolis, 2d Ch., sal. Miss Eldred, .	100	00
IOWA CITY.—Dresden, sup. sch. in Syria, . . .	9	30
LANSING.—Battle Creek, Miss S. I. F., $5; Miss E. S., $1; Lansing, $21 80, . .	27	80
LOGANSPORT.—South Bend, .	15	50
MAUMEE. — Stryker, Miss Belle Craver, $15; Toledo, Westminster Ch., Busy Bees, for "Burnt Brick Sem.," Persia, $10, . .	25	00
MILWAUKEE. — Stone Bank Miss. Bd., $5; Genesee Station, $2 50; Ottawa, thank-offering, $2, . .	9	50
NEBRASKA CITY.—Lincoln, .	11	00
NEW ALBANY.—Charleston, Band of Hope, for Siam, .	12	00
OMAHA.—Dailey Branch, $11; Omaha, $10; Silver Ridge, W. M. S., $8; Miss. Bd., $2,	$31	00
OTTAWA.—Mendota, . .	8	50
PEORIA.—Galesburg, S. S., for "Burnt Brick Sem.," Persia, $8 90; Peoria, Little Willie and Mary McCullock, for "Burnt Brick Sem.," 50 cts., . . .	9	40
PLATTE.—St. Joseph, Westminster Ch., sup. sch. Syria,	17	00
ROCK RIVER.—North Henderson Ch., $6; Sterling, sch'p, Dehra, $14; Albany, $5 60,	25	60
ST. LOUIS.—St. Louis, 2d Ch., Little Reapers, sup. Grace Niccolls, Gualior, . .	25	00
ST. PAUL.—Minneapolis, Dayton ave. Ch., ex. fund,	2	00
SCHUYLER.—Perry, . .	25	00
VINCENNES.—Princeton, Mrs. Lagon, $25; Evansville, 1st ave. Ch., $14 50, . .	39	50
WATERLOO. — Marshalltown, Mrs. N. Whinery, . .	5	00
WHITEWATER.—Dunlapsville,	8	00
WINONA.—Chatfield, . .	8	80
WISCONSIN RIVER.—Oregon, $10; Reedsburg, $7 65, .	17	55
MISCELLANEOUS. — Societies for Pub. Report, $54; by "The Interior," Minneapolis, Minn., Andrew's Ch., $1, Galesburg, Ill., $1, Council Bluffs, Iowa, $1, Hopkinton, Iowa, $1, Burlington, Iowa, $1, Detroit, Mich., Fort st. Ch., $1, Shiloh, Iowa, 50 cts., Chicago, Mrs. Judge Williams, $2, Mrs. E. S. Wadsworth, $1, Mrs. A. E. Webster, $1 ($10 50); Annual Meeting, coll., for "Burnt Brick Sem.," Persia, $215 60; Grundy Centre, Iowa, Mrs. B., $1; New Ackley, $1 50; Galion, Ohio, Mrs. Linsley, birthday offering, $1; Danville, N. Y., Mrs. Bradshaw, 50 cts.; Miscellaneous, 36 cents, ...	284	46
Total, ...	$1024	42

CHICAGO, ILL., *May* 20, 1878.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.